

Implementation of the UMMI Method of Quran Recitation for Inclusive Low-Class Elementary School Students at SD Muhammadiyah Krembung

Vanda Rezania¹, Vina Aruni Lathifah²

^{1,2}Elementary School Teacher Education Study Program, Muhammadiyah University of Sidoarjo, Indonesia



DOI : <https://doi.org/10.61796/ejheaa.v2i1.1170>



Sections Info

Article history:

Submitted: December 18, 2024
Final Revised: December 18, 2024
Accepted: December 19, 2024
Published: December 19, 2024

Keywords:

Ummi method
Inclusive education
Quranic learning
Individualized and cooperative strategies

ABSTRACT

Objective: The UMMI method aims to enhance Quranic learning, particularly focusing on improving reading fluency and adherence to tartil principles. This method integrates musical elements and voice modulation to facilitate Quranic memorization and recitation. Additionally, it addresses the specific needs of inclusive education settings, tailoring the approach to the diverse abilities and characteristics of students with special needs. **Methods:** The study employed a tailored pedagogical approach that incorporates the UMMI method into inclusive classrooms. The method combined individualized and cooperative strategies to address the needs of children with special requirements. Individualized strategies were used to customize learning experiences based on each student's abilities, while cooperative strategies encouraged collaboration between students with special needs and their peers. **Results:** The findings indicate that the UMMI method effectively supports Quranic learning for students with special needs in inclusive education settings. Individualized approaches ensured that every student could access Quranic education that matched their unique needs. Cooperative strategies further fostered interaction and collaboration, enabling inclusive participation in Quranic learning. These combined approaches helped students develop their Quranic reading skills and encouraged equitable access to educational opportunities. **Novelty:** This study highlights the innovative application of the UMMI method in inclusive education, demonstrating its adaptability to diverse learning environments. By integrating individualized and cooperative strategies, the method bridges the gap in Quranic education for students with special needs, offering a unique blend of pedagogical techniques that cater to inclusivity and individual growth.

INTRODUCTION

Reciting the Quran has been a cultural practice for Muslims since ancient times and has become a tradition in Indonesian society. Especially among children under the age of 12 who are categorized as early childhood, the activity of reciting the Quran is often practiced not only in schools. Moreover, most Quran tutoring activities are conducted in mosques. The reason is that the mosque is the most effective place for children to learn to recite the Quran and is considered very ethical. Reciting the Quran is an activity that is highly recommended for all Muslims [1]. Mengaji, in the linguistic sense, means to learn or to study something, but in the context of Islamic belief, mengaji refers to the activity of reading and studying the Qur'an. This activity is not only crucial as a form of worship but also serves as a means to memorize and practice the contents of the Qur'an in daily life.

By reciting the Quran, there are many extraordinary benefits that we are not aware of, particularly in terms of effectiveness. Reciting the Quran indirectly influences our

character and attitude to be more sensitive to divine qualities and aware of the existence of Allah SWT. Cognitively, memorizing short verses or reading the arrangement of Quranic verses, as well as being able to translate them, will strengthen our brain structure, memory capacity, and high reasoning ability. In the past, we experienced that elementary school children were more easily invited to recite the Quran at the mosque or prayer hall or participate in Quran recitation activities at school, even without being prompted by their parents because they were more inclined to follow wherever their parents went. If their parents went to the mosque or prayer hall, they would happily follow without being asked. This encouraged young children to learn Quran recitation and understand Islamic teachings comprehensively [2].

According to Makhyaruddin, reciting the Quran has become a culture and habit practiced by the Muslim community in Indonesia. The habit of reciting the Quran can start from children to adults or even for the elderly. Teaching children to learn to recite the Quran from an early age will make it easier for them to understand, imitate, and translate Quranic verses according to the rules of Tajweed. They will realize the importance and benefits of reciting the Quran in the future, because reciting the Quran is an act of worship for Muslims, and doing so will earn them rewards [3].

Reciting the Quran has become a habit that is practiced both in mosques or prayer rooms as well as in educational institutions such as schools. Generally, the habit of reciting the Quran is carried out in the morning, and this practice is conducted in schools. Additionally, the habit in the afternoon is usually carried out in mosques. Reciting the Quran, whether at home or in the mosque, has its own advantages and benefits. However, as you mentioned, many scholars and sheikhs recommend that children study the Quran with a teacher or scholar at the mosque. There are several important reasons regarding this matter. First, learning directly from a teacher or ustadz provides children with the opportunity to receive more structured and direct instruction, which will certainly foster the development of independence, reflection on Quranic recitation, and guide each student towards becoming better individuals in accordance with Islamic principles. The teacher also instills the nobility and virtues of reciting the Qur'an, including the promise of high ranks and the best places in Paradise. For those who memorize the Qur'an, they can grant a crown in Paradise to both of their parents, be freed from the torment of the grave, and enjoy many other virtues and benefits [4].

The UMMI method is a method used to learn to read the Qur'an. The UMMI method is for preschool children. In other words, this is a method similar to that of a mother. (UMMI) In short, this is a way of learning to read according to your mother's words. For example, learning to read the word "Sajada." Reading it syllable by syllable (sa-ja-da). Children are not introduced to letter spelling (s-a-j-ad-a) [5].

The UMMI method is inspired by various existing Quran teaching methods that have proven effective, particularly in teaching the recitation (fluent and in accordance with the rules) of the Quran. One of the main aspects that characterize this method is the

use of songs and sounds in the teaching process. By combining recitation and singing, children can more easily memorize and remember the verses of the Quran. This approach not only makes memorization more enjoyable, but it also makes children more enthusiastic about learning. Another advantage is that by using melodies and sounds, children can more easily memorize the verses they are learning and ultimately memorize the Qur'an Tartir more quickly. Overall, the UMMI Method aims to provide a comprehensive approach to Quran education, both in terms of teaching materials (books), teaching quality (quality control), and the quality of the teachers who teach (certification).

In inclusive education classes, adjustments must be made according to the needs of students with special needs, in accordance with their abilities, needs, and characteristics. With the UMMI method, inclusive students can develop their abilities in Quran recitation through proper classroom management. Nevertheless, inclusive education does not become an obstacle for teachers or students in Quranic learning. Moreover, Quranic learning is a practice that has been implemented in almost all Islamic-based schools. The word "inclusion" comes from English, meaning "inclusion, insertion, or inclusion." In the Indonesian dictionary, the word "inklusif" means included or counted. Inclusive education is an educational service that involves children with special needs learning together with their peers in regular schools. Meanwhile, according to Sapon-Shevin as quoted by Geniofam, inclusive education is an educational service system that requires children with special needs (CSN) to learn in the nearest educational institution in a regular class together with their peers. Where, this school accommodates all students in the same class. And also provides a suitable and challenging educational program, but tailored to the abilities and needs of each student [6].

According to Permendiknas Number 70 of 2009 on Inclusive Education, inclusive education is an innovative and strategic educational approach to expand access to education for all children with special needs, including children with disabilities. Inclusive education is a system of educational services that provides opportunities for all children to learn together in public schools while considering diversity and individual needs, so that children's potential can develop optimally. Meanwhile, according to Dianne Tirocci and Brandy Reese, inclusive education is the act of being present in regular education classes with the necessary support and services to successfully achieve educational goals. Inclusion in the school environment can benefit all students in obtaining a better and more decent life, thereby including as many students as possible in general education classes where all students can learn to work cooperatively, learn to work with various types of people, and learn how to help others with tasks or projects [7].

Inclusive education is an approach that provides opportunities for all students, including those with special needs, to receive education in the same environment as regular students. As explained by Tanjung, Supriani, Arifudin, and Ulfah [7], Inclusive

education not only encompasses access to learning but also creates active interactions between students with special needs and regular students [8]. This opens up opportunities for collaboration that can optimize the potential and skills of each individual, thereby creating a school environment that is respectful and inclusive. The implementation of inclusive education is expected to create a more equitable and comprehensive learning environment, where children with special needs not only receive equal access to education but are also treated with full respect, without any discrimination. According to Mulyan, inclusive education is an effort to achieve education that is accessible to everyone, without exception, which in turn can reduce social barriers and help develop the potential of children with special needs [8]. The purpose of inclusive education itself is to encourage the realization of participation in society, nation, and state (Sukadari, *Pelayanan ABK Melalui Pendidikan Inklusi*, 2020). From several previous studies on Children with Special Needs (CSN) and inclusive education, there are distinctions or differences in each, but these differences indicate that the methods of upbringing and handling of children with special needs vary in terms of models, strategies, approaches, methods, and media in their learning [9]. The concept of inclusive education is an educational concept that represents all aspects related to openness in accepting children with special needs (CSN) to obtain their basic rights as learners. Inclusive education can also be interpreted as a form of educational change that emphasizes an anti-discrimination attitude, the struggle for equal rights and opportunities, justice, broad access to education, and the improvement of educational quality for all learners, as well as efforts to change ingrained attitudes and negative perceptions in society towards children with special needs [10].

Thus, inclusive education not only focuses on changing the education system but also on changing attitudes and social values within the school environment. This is expected to help avoid discrimination against children with special needs, while also providing them with greater opportunities to develop according to their potential.

The implementation of the research at SD Muhammadiyah 1 Krembung in the first semester of the 2023/2024 academic year. SD Muhammadiyah 1 Krembung is an elementary school located in the village of Krembung, Krembung highway, Krembung district, Sidoarjo regency. Then the subjects of this research are first-grade students at SD Krembung 1 Krembung, totaling 21 students. The implementation of this research was conducted in collaboration with the first-grade teacher at SD Muhammadiyah 1 Krembung, Mrs. Istianah, S.Pd.

Based on the above research, the problem can be formulated as how the UMMI recitation method is applied to inclusive students at the lower grade level, specifically in the first grade of SD Muhammadiyah 1 Krembung. This method is implemented for all students to follow the recitation learning using the UMMI method, where this method is taught to inclusive students with the assistance of a supporting teacher because it is considered that using this method can provide understanding for inclusive students.

RESEARCH METHOD

This research uses descriptive qualitative research, which is a form of research aimed at understanding the phenomena occurring in the research subjects. According to Moleong, this research has a specific natural context and also uses natural methods [9]. This research was conducted in Sidoarjo Regency. The subjects of the research are students with disabilities, also known as inclusive learners, who study at SD Muhammadiyah 1 Krembung School. In order to obtain the expected data, the researcher used secondary data sources. According to Sugiyono, secondary data is a source of data obtained from data collectors through individuals, secondary data means data that is not directly associated with the learning process [11]. The data collection techniques employed by the researcher include observation, in-depth interviews, and documentation.

The research instruments used are interview sheets and observation sheets. Interviews were conducted with first-grade teachers about the implementation of the UMMI method in Quranic learning. Observations were made of first-grade students regarding the implementation of the UMMI method by the teacher. The data analysis process is conducted after the data is collected, using techniques such as taxonomic analysis, thematic analysis, and others. Here, the researcher identifies and systematically replaces the data from interviews, observations, and others so that the researcher can understand the case being studied and present it for future findings. Thus, in an effort to enhance understanding, the analysis must be continued. Based on that definition, the things that need to be understood are: (1) the effort to search for data, which is the stage in the field related to preparation before going to the field, (2) the systematic arrangement of findings in the field, (3) the presentation of what is found in the field, and (4) finding meaning, a continuous search so that there are no other meanings that contradict (twist) those findings. The activities in data analysis are data reduction, data display, and conclusion drawing or verification [9].

RESULT AND DISCUSSION

Based on the observation results, at SD Muhammadiyah 1 Krembung, Quran recitation activities are conducted before the lessons begin. All students engage in Quran recitation in their respective classrooms with their homeroom teachers and accompanying teachers for inclusive students. Students have different levels of Quran recitation; some are still at levels 1, 2, 3, 4, 5, and 6, while others are already at the Quran level. All students learn to recite the Quran together using the same method, which is the UMMI method. Inclusive students have different challenges and needs compared to regular students, so teachers use various approaches and methods in Quran recitation lessons. Inclusive students need a teaching assistant to help them during recitation and to pay attention to their level of ability.

In addition, the approach and method used are the UMMI method. This was stated by the Quran Coordinator, who mentioned that the competency standards used for the

implementation of Quranic education in schools apply the UMMI method. The approaches used are (1) Direct Method and (2) Repetition. Based on the results of observations and interviews, with the direct method approach in Quranic learning, the teacher delivers the material directly without having to explain it in detail. For example, when pronouncing the letter "ba," it is read as "ba" directly without explaining that the letter "ba" has one dot below. With the repetition approach in Quranic learning, inclusive students can read and memorize repeatedly. Whereas in this approach, students can follow the learning with the help of a mentor teacher, although it is somewhat difficult, this approach is suitable for implementation for inclusive students.

SD Muhammadiyah 1 Krembung, as one of the model schools for Quranic learning using the UMMI Method, implements it to improve the quality of education through Quranic education programs to teach Quranic recitation skills from beginner levels to the Quran proficiently and fluently. This is also evidenced by the results of an interview conducted with a first-grade teacher, who stated that all grades from 1 to 6 have implemented the UMMI Method as the Quran recitation method before lessons begin at SD Muhammadiyah 1 Krembung. SD Muhammadiyah 1 Krembung has a 30-minute Quran recitation lesson for grades 1 to 6. Each student has a schedule for Quran recitation every day, from Monday to Friday, for the Quran recitation and memorization program, plus an additional 30 minutes of memorization time each day for students from grades 1 to 6, making Quran recitation a truly flagship program of the school. SD Muhammadiyah 1 Krembung is an Islamic school that implements a full-day school system, where students learn at school from 07:20 to 15:00. All educational activities are not only focused in the classroom, but students are also taught daily worship practices and life skills.

The UMMI learning method is one of the strategies used by the author to memorize the Qur'an and Iqro. The UMMI methodology is a method of reading the Qur'an that integrates the application of tartil reading with tajwid rules. Private/individual reading, individual classical reading, classical reading, and pure auditory classical reading are some of the Qur'an learning approaches applied in its implementation. The history and methodology of UMMI were developed in 2007 by KPI (Quality Indonesian Education), a company founded by A. Yusuf MS, Muzammil MS, Nurul Samidi, and Masruri, inspired by the community's awareness and the need to learn to read the Qur'an, because the existing Qur'an teaching programs and methodologies did not reach everyone [5].

The education provided to inclusive students must also be tailored to their needs. According to Diantika, the inclusive education program was created by the government to give opportunities to all students, both regular students and those with special needs, without significant differences [12]. In the education system that provides opportunities for all students with disabilities and those with exceptional intelligence and/or talents to participate in education or learning in a single educational environment together with other students, especially in Quranic studies, all students should be able to participate with the same methods and treatment without comparison. This program includes

children with special needs (ABK), who have special characteristics. Their special conditions make them different from others. The designation "children with special needs" does not always indicate mental weakness or is not identical to emotional incapacity or physical abnormalities. Children classified as having special needs include the visually impaired, hearing impaired, intellectually disabled, physically disabled, emotionally disturbed, those with learning difficulties, behavioral disorders, gifted children, and children with health issues [10].

Although there are still certain assumptions and even paradigms that consider students to be human only if they meet certain conditions and standards, it is different for children with special needs (ABK) who are categorized as not normal either physically or mentally. If they do not meet those standards, they must be separated from the group of normal students. This is different from the system at SD Muhammadiyah 1 Krembung, where all students, whether categorized as special needs or not, are placed in the same class. The aim is to ensure that these children do not feel alienated due to their differences. The school also provides special assistance for these students, such as having a teacher accompany them during the learning process. With this support, the students can follow the lessons well, even though they have the potential to excel in certain fields. It is even possible for them to exceed the achievements of students who are treated normally. Children with special needs have potential, and it is this potential that must be developed so that they can live their lives according to their strengths.

The implementation of Quran recitation learning is related to the learning process in schools, especially Islamic-based schools, in memorizing verses or chapters. This is supported by the application of the UMMI method at the elementary school level because this method is very suitable and can facilitate students' understanding. The UMMI method is a method of reading the Quran that directly incorporates and practices the recitation according to the rules of Tajwid. The purpose of this method is to meet the needs of schools or institutions in managing the Islamic learning system at all school levels. The implementation of the UMMI method involves several stages or steps of learning, which consist of opening, appreciation, concept planting, concept understanding, practice or skills, assessment or evaluation, and closing. These learning stages must be carried out sequentially during the learning process to facilitate the teacher in achieving the goals of Quranic learning [5].

In addition, the UMMI Al-Qur'an learning method is one of the strategies used by the author to memorize the recitation of short surahs as well as the Qur'an. The UMMI methodology is a method that integrates and applies the recitation of tartil according to the correct and proper rules of tajwid. Private/individual reading, classical individual, and classical pure listening reading are some of the Quran learning approaches applied in its implementation. According to Fatmasari, the history and methodology of UMMI were developed in 2007 by KPI (Quality Indonesian Education), a company founded by A. Yusuf MS, Muzammil MS, Nurul Samidi, and Masruri, inspired by the community's

awareness and the need to learn to read the Qur'an [13]. The UMMI method has a vision and motto, among which the UMMI method has 3 mottos that have been firmly held until now, namely: easy, enjoyable, heart-touching. From these three mottos, it can be understood that the UMMI method is very effective for implementation among students, both at the lower and upper levels. In addition, the UMMI method has a mission, including establishing institutions, both educational and non-educational, in Quranic teaching based on social and da'wah principles, and becoming a center for the development of Quranic learning and da'wah in the surrounding community [14].

In addition, there are supporting factors in the UMMI method, one of which is that the teacher is the main factor that becomes the key to success and achievement in the process of learning to recite the Quran using this UMMI method [5]. Because teachers have a significant influence, even the teachers at SD Muhammadiyah 1 Krembung play a crucial role in determining whether the students succeed or fail in their studies. In addition, this teacher plays an active role in the Quran recitation learning process because the UMMI method will be effective if there is a teacher to teach Quran recitation, similar to the implementation at SD Muhammadiyah 1 Krembung, which uses the UMMI method applicable to all levels of students, both inclusive and non-inclusive students, as well as the presence of inclusive learning support. Inclusive learning assistance is a form of educational support that emphasizes human rights for all students, whether they are typical children or children with special needs (ABK). Additionally, inclusive learning assistance is based on the fundamental principle that, as long as it is possible, all children can learn together without regard to any difficulties or differences, whether physical or non-physical, that they may have. The goal is to provide the widest possible opportunities for all children with special needs (ABK) who have physical, emotional, mental, and social disabilities or possess exceptional intelligence or talents to receive quality education according to their needs and abilities. With the lack of awareness among Indonesian society regarding children with special needs (ABK), which is heavily dominated by thoughts, customs, religious beliefs, and myths that tend to consider the disabilities experienced by ABK as a curse or punishment for parents who have committed sins or mistakes. As a result, children with special needs are rarely noticed in society and are even avoided or ostracized, causing them to often live in isolation, hidden at home or in an institution due to shame and a tendency to lack self-confidence. In fact, no one is born imperfect, let alone to be a burden to others; everything has its destined path [9]. With this guidance and the implementation of the UMMI method in Quranic learning, it will facilitate inclusive students to participate in Quranic learning without feeling inferior or being treated differently from other students. This is considered very beneficial to be applied in all educational and non-educational institutions.

CONCLUSION

Fundamental Findings : The findings reveal that the implementation of individualistic and cooperative strategies plays a pivotal role in ensuring inclusive learning for children with special needs. These strategies allow students to access education tailored to their needs and enable inclusive students to actively participate in learning activities, particularly Quranic studies. The UMMI method, as applied at SD Muhammadiyah 1 Krembung, has proven effective in helping inclusive students follow Quranic learning, supported by a structured approach involving repeated reading practices. **Implications :** The study underscores the significance of employing individualized and cooperative learning strategies in inclusive education settings. The UMMI method offers a practical approach to improving Quranic literacy among inclusive students, fostering inclusivity and accessibility. Schools can adapt this method to enhance the learning experience of students with special needs, emphasizing the importance of teacher collaboration and tailored methodologies. **Limitations :** Despite its success, the research faced limitations, particularly in addressing challenges from students with diverse special needs. The effectiveness of the UMMI method heavily depends on the involvement and expertise of accompanying teachers, which may vary. Additionally, the study's context is specific to one school, limiting the generalizability of the findings. **Future Research :** Future research should explore the broader application of the UMMI method in various educational settings, including urban and rural schools, to examine its scalability and adaptability. Investigating the long-term impact of the method on Quranic literacy and the social integration of inclusive students would provide deeper insights into its overall efficacy.

REFERENCES

- [1] E. Mayansari, "Diajukan Kepada Fakultas Tarbiyah dan Tadris Insitut Agama Islam Negeri KEMENTERIAN AGAMA RI INSTITUT AGAMA ISLAM NEGERI (IAIN) BENGKULU," 2019.
- [2] D. Indra, "Pelaksanaan Manajemen Program Gerakan Masyarakat Magrib Mengaji Di Provinsi Sumatera Utara," *al-Fikrah*, vol. 2, no. 2, p. hlm. 108, 2014.
- [3] A. F. Ningsih, "Upaya Dalam Meningkatkan Kemampuan Membaca Al-Quran Anak-Anak Melalui Magrib Mengaji Di Nagari Kuranji Hilir , Korong Lampanjang Kecamatan Sungai Limau," *J. Prodi LPS*, vol. 2, no. 2, pp. 56-62, 2022.
- [4] R. Nur, "Pengembangan Karakter Siswa Melalui Gemari (Gemar Mengaji Pagi Hari) Di Sd Negeri 038 Kanusuang Kabupaten Polewali Mandar," *J. Pendidik. dan Pemikir. Islam*, vol. 10, no. 2, pp. 1-19, 2023.
- [5] A. Ridwan, H. Dwifa, M. Ikram, and ..., "Implementasi Metode Ummi Dalam Pembelajaran Tahfidz Di SD IT Rabbi Radhiyya 02 Curup Rejang Lebong," Institut Agama Islam Negeri CURUP, 2024.
- [6] A. R. Amin, "Titik Singgung Pendidikan Agama Islam dengan Paradigma Pendidikan Inklusi," *J. Al-Makrifat*, vol. 1, no. 1, pp. 1-23, 2016.
- [7] R. Tanjung, Y. Supriani, O. Arifudin, and U. Ulfah, "Manajemen Penyelenggaraan

- Pendidikan Inklusi pada Lembaga Pendidikan Islam,” *JHIP - J. Ilm. Ilmu Pendidik.*, vol. 5, no. 1, pp. 339–348, 2022, doi: 10.54371/jiip.v5i1.419.
- [8] U. N. I. Ni'mah, A. Elhady, and T. A. Mustofa, “Strategi Pembelajaran Pendidikan Agama Islam untuk Siswa Inklusi di Sekolah Menengah Pertama Kelas Delapan,” *Aulad J. Early Child.*, vol. 7, no. 1, pp. 104–114, 2024, doi: 10.31004/aulad.v7i1.589.
- [9] F. Isroani and ida fauziatun Nisa, “Upaya Memperkuat Resiliensi Pendidikan Inklusi Melalui Rumah Mengaji Di Masa Pandemi Efforts to Strengthen the Resilience of Inclusive Education Through Koran Houses During the Pandemic,” *J. Islam. Stud.*, vol. 6, no. 1, pp. 338–347, 2023, doi: 10.31943/afkarjournal.v6i1.509.
- [10] Nuraini, “Pendidikan Agama Islam untuk Sekolah Inklusi (Kajian Teori Pembelajaran Pendidikan Agama Islam di Sekolah Dasar),” *Inovatif*, vol. 5, no. 1, p. 49, 2019.
- [11] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. 2016. [Online]. Available: <https://anyflip.com/xobw/rfpq>
- [12] K. Uyun, R. D. Astuti, T. W. Ningsih, K. Nofridayana, and H. Marhadi, “Pengelolaan Pembelajaran Anak Berkebutuhan Khusus pada Kelas Inklusi,” *Bersatu J. Pendidik. Bhineka Tunggal Ika*, vol. 2, no. 3, pp. 135–152, 2024.
- [13] E. Witarko and M. N. A. Purnama, “Pendampingan Menghafal Al-Qur’an Dengan Menggunakan Metode Umami Di Tpq Al-Husnan Sidoharjo Pulung Ponorogo,” *Soc. Sci. Acad.*, pp. 399–410, 2023.
- [14] S. Hadinata, “Implementasi Pembelajaran Al-Qur’an Dengan Metode Umami terhadap Kemampuan Membaca Al-Qur’an Bagi Anak Usia 7-13 Tahun,” *Ta’dib J. Pendidik. Islam dan Isu-Isu Sos.*, vol. 19, no. 1, pp. 60–79, 2021, doi: 10.37216/tadib.v19i1.423.

***Vanda Rezanía (Corresponding Author)**

Elementary School Teacher Education Study Program, Muhammadiyah University of Sidoarjo, Indonesia

Email: vanda1@umsida.ac.id

Vina Aruni Lathifah

Elementary School Teacher Education Study Program, Muhammadiyah University of Sidoarjo, Indonesia
